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Written by M

Minister of

PSAL. 90. 12.

LORD teach us to number our

days

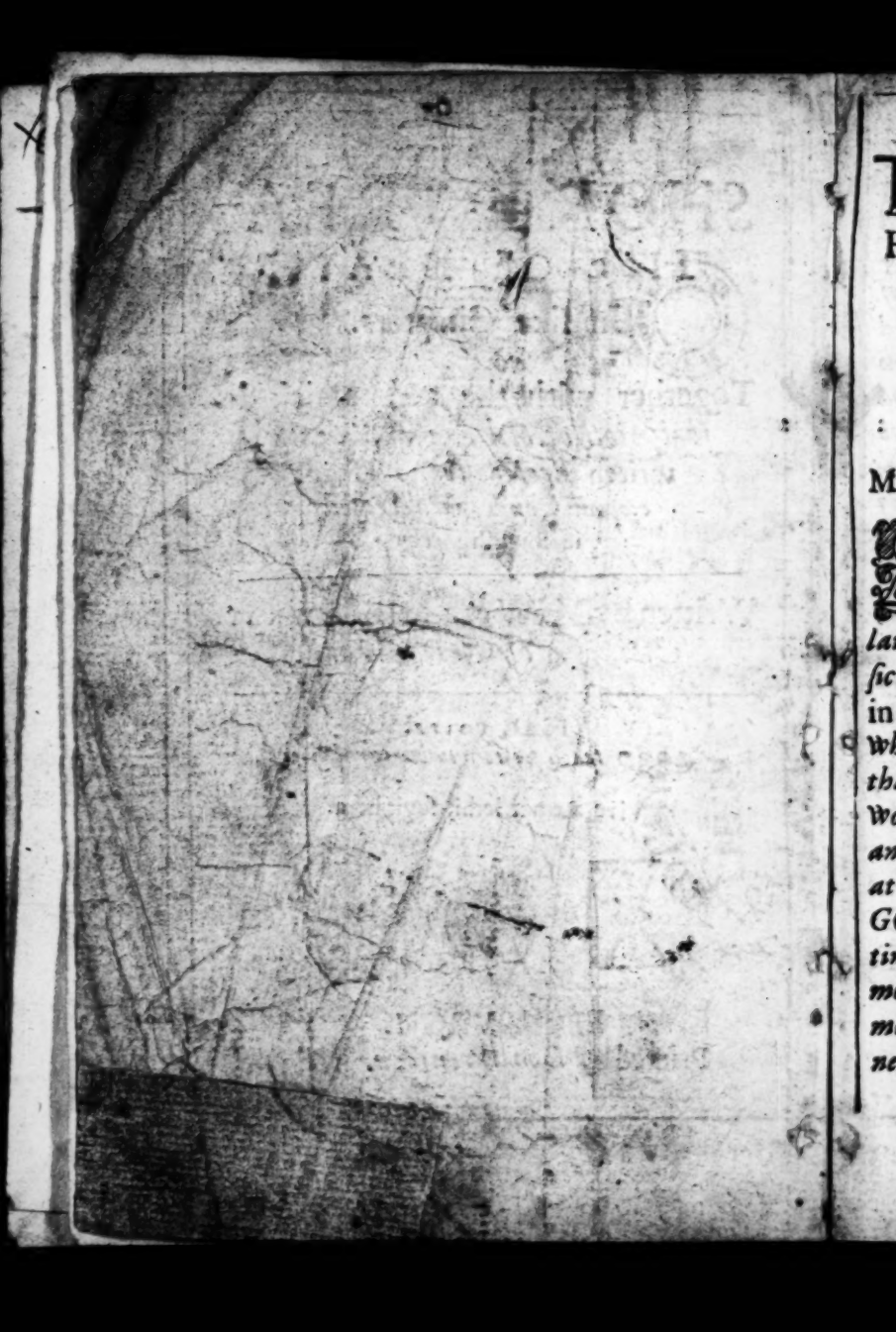
that we may apply our hearts unto

wisdom.

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TO

THE RIGHT HONOVRABLE AND WORTHIE LADY DAME AGNES MORRAY,

Mistresse of Stormonth.

MADAME,

AFter that I had receiued some wounds in the house of my friends, *I contracted much melancholy, which brought vpon me so great sickneſſe and weakneſſe, that I receaued* in my selfe the sentence of death: *In the which estate your L. may easily consider, that such a man as I, both should and would haue deepe meditation of death, and so indeed I had, being resolued to die at that time: yet it was the good will of GOD to continue my life, which hath continued since that time, some sixe yeares or more: Therefore I thought it was good for mee to take better preparation against the next assaults of that enemie, which is all*

Zach. 13. 6

2 Cor. 1. 9

1 Cor. 15. 26

true Christians (as witnesseth the Apostle) is the last enemie: *and so I set my selfe to recognosce both my terrours and consolation in that first conflict, for remedie against the one, and confirmation of the other. I read in Scripture, in good Christian mens workes, and in Heathen Writers, so much as could come to my hand concerning death; and gathered the same together as I thought meete to my purpose, mixing them in this treatise, as you may see. The trueth is, my first intention in Writing, was onely to revise the same for mine owne use: but after that I did let some of mine acquaintance see it, men learned and fearing God, who told mee I did not well to obscure it, seeing it might doe good to others, I gaue way to their counsell, and remembred the common axiome,* Bonum quo communius eo melius. *The naturall gift that I haue of vtterance, being more Laconick than Atticke, I haue vsed in writing heereof: yea, the shortnesse not onely of sentences, but of purpose: also I purposely affectate in treating of this subject,* Death, *yet labouring to bee plaine: for I thinke if either information,*

or

or consolation concerning death might bee well contrived in as few short aphorismes, as there bee letters in an A, B, C: *it were the better both for the minde and memory of the patient in that agony.*

Now the reasons wherefore I haue dedicated this little Treatise to your L. are: First, because I haue this honour to be your L. kinsman, and of your Surname. Secondly, because for honour, vertue, viz. *pietie, charitie, sobrietie: I esteeme more of your L. than any one of my kinsfolk and Surname. Thirdly, because your L. is not ashamed to professe, I was the man that first taught you the rudiments of religion, to make you thinke of the way how to liue well. Now I pray GOD that the reading, and meditation of this Treatise, may bee a meane to helpe your L. to doe well. I thinke it needlesse to put a longer Epistle before so little a Booke, least the head should bee bigger than the body, and so the birth monstrous. So I rest,*

Your H. Cousine to serue you in the LORD.

Mr. William Morrey.

AD

AD GVLIELMVM MORAVIVM VERBI DIVINI APVD CARALIENSES PRÆCONEM APPRIME ILLVSTREM.

BIS denos cum lande gregẽ, & ſex inſuper annos
Paviſti, illuſtris præco, liquore ſacro.
Optima triviſti celebris ſic tempora vitæ
Iudicio ambiguum major an ingenio.
Neſcio quis mæror pulſum ſtatione graviſq;
Invaſit morbus, detinuitq; diu.
Hinc excita tibi prodit meditatio mortis
Seria, poſt cineres non peritura tuos.
Si languor, morbiq; graves producere fructus,
Hos valeant; quales ederet ergo ſalus.

ROB. CRAFORDUS,
alias
Lunnæus.

Ad Eundem & Lectorem.

HIc liber est cultus, labor vtilis, optimus author
Sancta verecundo verba lepore refert.
Perlege, & invenies quâ tu sis morte beatus,
Morte docet vitam vivere, morte viam.
Si cupias mortis sanctæ simulachra tenere,
Quæ Domino placeant, collige, monstrat iter.
Vt legi, obstupui, perpendens singula mente,
Inveni, Ambrosio rore & odore fragrant.
Et cellas inopum, turres regumq; superbas
Pallida mors pulsat, limina nulla timet.
Ast hác morte potes, non mortis vincla timere,
Si benè, si sanctè, singula, corde premas.
Vndas majoris somni, stygis atq; perennis
Tu fluctus spernes, cum legis hunc *Moravum*.
Hæc paucis docuit, rimentur singula, dices
Stigmate quam sancto, condere mente volo.
Macte diu felix, qui vitæ limina lustras,
Per mortis varios, per vada pura gradus.
Vade liber *Moravi*, præconia funde per orbem
Laudis, quæ scripsit dicere ne pudeat.
Buccina si *Buchanani* esset, si vena *Maronis*,
Encomium nequeo quod meret exprimere.
Quiq; Iovem carpsit, quod tauri cornua fronti
Imposuit, non is quod reprehendat habet.

David Maxuellius.

The

The Contents of this Treatiſe.

CHAP. I.

Of the meditation of death.

Chap. II. *What death is, and of the cauſes of naturall death.*

Chap. III. *Of the feare of death.*

Chap. IV. *Remedies and comforts againſt the feare of naturall death.*

Chap. V. *Remedies and comforts againſt the feare of death, which proceedeth from ignorance, infidelitie, or deſpaire.*

Chap. VI. *Of the deſire of death; and how wee may die both peaceably and well.*

William Howard of Maynds — N 19 17

A

SHORT TREATISE OF DEATH.

EX BIBL. UNIV. EDIMBURGEN.

The first Chapter.

Of the meditation of death.

THE oft meditation of death, is both necessarie and profitable to make vs liue well, & die well; First, because there is nothing more sure than that we must once die: and it is most vncertaine, how, when, or where wee shall die. One sayeth well,

Seneca in Traged.

Nemo tam divos habuit faventeis,
Craſtinum vt poſſit ſibi polliceri.

That is to ſay,

The Gods to none ſuch favour giue
They promiſe may the morne to liue.

Therefore we ſhould meditate often of death, alwayes preparing vs for it, according to the counſell of the Poet,

Inter ſpem, curamq́, timores inter & iras,
Omnem crede diem tibi diluxiſſe ſupremũ

That is to ſay,

Horat. Epiſt. 1.

Amidſt thy hope, thy care, thy feare, thy wrath,
Thinke everie day thy laſt, looke for thy death.

Qui non vult hodie, cras minus aptus erit

That is, *This day who is not ready, the morne will leſſe bee.*

Ovid.

In actions which are both of difficultie and weight, wee draw to perfection by oft vſe. It is an hard matter to dye either willingly or well: the errors whereof may turne vs to the torments of hels fire, for that which commeth laſt, is everlaſting. Wee ought therefore both timely and diligently to ſearch the ſtep of the darke and ſtonie way

way of death, that by often meditation of death, dying often, wee may in end die both easily and well.

Cicero saith, that the whole life of wise men is the meditation of death. And it is recorded of the *Macedonian* King, that hee commanded his Page once everie day to come and say to him, *Remember thou art mortall.* This holy man *Hieronimus* had alwayes in his studie beside him a dead mans skull, and running glasse, to keepe him in minde of shortnesse of his life, and certaintie of his death. Somnium Scip.

Secondly: the often meditation of death is necessare and profitable, to make vs liue and die well, because it is a strong bitte and bridle against sinne. Remember thy death (saith *Ierome*) and thou shall not sinne: and GOD speaking by *Moses* of his people *Israel*, sayeth, *O that they were wise, then would they vnderstand this, they would consider their latter end*: and Ieremie, *Her filthinesse is in her skirts, she remembred not her last end*: and Salomon (scorning the folly of youth) sayth, *Rejoyce O young men* Deu. 32. 28 Lam. 1. 9 Eccles. 11. 9

in thy youth, and let thy heart cheare thee in the dayes of thy youth, and walke in the wayes of thine heart; and in the sight of thine eyes: then hee addeth (as water to their wine) *but know thou that for all these things GOD will bring thee to judgment.*

Thirdly: Often meditation of death causeth vs to contemne this short vaine life, wherein *all is vanitie and vexation of spirit*, which is like a dreame, a shaddow, a vapour, like to the way of a ship in the sea, or like to an arrow shot forth of a bow, which both, when they are past, their trace is no more seene: and man in this life is like the flower of the field, which for a time is greene, but afterwards withereth and falleth downe: so I may say with one,

Vita quid est hominum, nisi vallis plena malorum,
Principio, medio, fine dolenda suo.

That is to say,

What is mans life? a valley full of ill,
Beginning, mids, and end lamenting still

And with another,

What

What if a day, or a month, or a yeare,
Crowne thy delights with a thousand
wisht contentings?
Can not the chance of a night or an houre,
Crosse thy delights with as many sad tor-
mentings?

Essex lament.

Finally: this often meditation of death prepareth vs for it, & armeth vs against it, so that it cōmeth not to vs vnawars as a thiefe in the night: but wee looke for it, wee watch and pray for strength and comfort in the houre of it: & when it commeth, will say with old *Simeon*, Now LORD thou letteſt thy ſervant depart in peace: and alſo with *David* and CHRIST, In thy hands O LORD I commend my Spirit: and with the firſt Chriſtian Martyre *Stephen*, LORD IESUS receaue my Spirit.

The ſecond Chapter.

What death is, and of the cauſes of naturall death.

IN holy Scripture death is taken in diverſe ſenſes: as firſt, and moſt properly for the diſſolution of ſoule and bodie

dy. Secondly, for the separation of soule from God his grace and favour. Thirdly, for the separation both of bodie and soule from GOD his grace, and glorie eternally.

Death then being taken into the first sense, is common to all mankynde, since the fall of *Adam* and *Evah*, our first Parents: as witnesseth the Apostle, saying, *As by one man, sinne entered in the World, and by sinne death*; and so death went over all men, *for all men haue sinned.*

Rom. 5. 12

In the second sense, death since the fall of our first Parents is also common to al mankind, vntill they be quickned againe by the spirit of regeneration: as testifieth this same Apostle, saying, *And you hath he quickned, who were dead in sinnes and trespasses.*

Ephes. 2. 1

In the third sense: Death is only proper to the Reprobate: and it is called in holy Scripture *the second death*, as posterior to the first, which wee call naturall death, from this death, there is a promise of God, that all such shall bee delivered, *Who are partakers the first resur-*

Rev. 20. 6

resurrection, that is, of true faith and reentance.

Now in order of time, death in sinne is first, that is to say, the separation of soule and bodie from God his grace & savour: Naturall death which is the separation of soule and bodie is next: Everlasting death which is the separation of both soule and bodie from the grace and glorie of GOD for ever, is last. The first sort of death is verie fearefull, (but the feare of it apprehended by few) because it floweth from the wrath of God and is a death in sinne, a spirituall death: yet it is not desperate, for *Christ dyed for vs, and rose againe to justifie and sanctifie vs.* And GOD for his sake freelie forgiues our sinne, who believe in his Sonne: his Spirit is given vs with his Word and Sacraments, to regenerate & quicken, and at last to *perfytly sanctifie vs,* Rom. 4 25 2 Cor. 3. 18

The second sort of death is also fearefull, because in the owne nature of it, it is the punishment of sinne. Also because in this dissolution of soule and body that haue beene straitly and long joyned together

gether, and acquaint one with other, as two neare and deare friends, they are loath to sunder: so nature abhorreth and feareth this verynaturall death; but faith and grace overcommeth this horror & feare, and maketh the true Christians to triumph over death. As witnesseth the Apostle, when hee said, *O Wretched man that I am, who shall deliver mee from this bodie of death! I thanke God through Iesus Christ*: and in another place, *O death where is thy sting? The sting of death is sinne, and the strength of sinne is the Law*

Rom. 7, 24 25

1 Cor. 15 55, 56, 57

But thankes bee to God who giveth vs the victorie, through our LORD IESVS CHRIST.

The third sort of death is most terrible, because from it there is no redemption, nor deliverie, if once wee bee plunged therein. It is therefore called the second death, the wrath to come, everlasting fire, everlasting paine, everlasting destruction, from the which, both living and dying wee should labour and pray to bee delivered, seeing wee are warned to *flie from the wrath to come*: And Iesus Christ hath delivered all true

Mat. 3. 7

Chri-

Christians from thence. 1 Thes. 4. 10.

This much of the diverse sorts of death whereof the holy Scripture maketh mention.

Now I minde chiefly to speake of naturall death, which I define: The dissolution of soule & bodie: the causes thereof are these following. First, the efficient cause of death is sinne: for if man & woman had not sinned, they should not haue died: thus GOD did signifie to our first Parents by the tree of life, and the tree of the knowledge of good & evill, which grew in the midst of the Garden in *Eden*.

The first was to him a Sacrament or signe, that so long as they continued in Gods obedience they should liue happily. The second was to them a Sacrament or signe, that so soone as they should transgresse GODS commandement they should die: this is evident of GODS owne word to them, which contained a command or permission, when hee said, *Of everie tree in the Garden you shall freely eate*; and an inhibition with a threatning, when hee said, Genes. 2. 16. 17

But

But of the tree of the knowledge of good and evill, thou ſhall not eate of it: for in the day thou eateſt thereof, dying, thou ſhall die. Alſo the holy Apoſtle affirmeth
Rom. 5.12 ſinne to bee the efficient cauſe of death, even that which provoked God to puniſh mankynd with death,

Materiall cauſe death hath none, neither properly formall: As no privation hath either matter or forme, as darknes is the privation or abſence of light, ſickneſſe the privation or abſence of health, ſo death is the privation or abſence of lyfe from the body.

The finall cauſes of death are chiefly two: The firſt is, the manifeſtation of GODS juſtice and trueth: His juſtice in puniſhing ſinne; his trueth in executiug his owne threatning, *In the day thou eateſt thereof,* (to wit, of the forbidden tree) *dying, thou ſhalt die.* Now albeit this death in the ſame day, when they eate of the fruite of the forbidden tree, was not conſummat, yet that ſame very day it ſeaſed vpon them: Therefore *Se-*
Epiſt. 24 *neca* ſayeth truely, Wee part the ſame verie day of our life with death, as the laſt

laſt drop ſpoyles not the running glaſſe, but that alſo which runne before; ſo our laſt houre, wherein wee ceaſe to liue, maketh not death alone, but perfiteth it alone.

The other finall cauſe of death was to humble man and woman, whoſe firſt principall ſinne was pryde: therefore GOD told them after they had waxed proud, and rebellious, *Duſt thou art & vnto duſt ſhalt thou returne*: The conſideration heereof made *Abraham* humble, when hee ſaid, *ſhall duſt and aſhes ſpeake to my LORD?* And *Iob* when hee ſaid, *I haue ſaid to corruption thou art my father.*

Gen. 3. 19

Gen. 18. 27

Iob 17. 14

The conſideration of death, and of the cauſes thereof, ſhould teach vs, firſt not to marvaile that death is feareſull to all fleſh, it being the ſeparation of the ſoule from the body; This made our LORD IESUS CHRIST naturally to feare death yet without ſin, when hee prayed: *Father let this cup depart from mee*: But to vs death is moſt feareſull, becauſe in the owne nature of it, it is the juſt puniſhment of ſinne, as teſtifieth the Apoſtle

Hebr. 5. 7

Rom. 6. 23 postle, saying, *The wages of sinne is death*

Secondly, This consideration of death and of the causes thereof, should teach vs not to murmure or grudge against GOD when our last houre commeth, but meditate vpon GODS justice and trueth foresaid: and say with *David. I* Psal. 39. 9 *was silent because thou did it*: which words that godly man Mr. *Calvin* had alwayes in his mouth in the extreame paine of sickneſſe and death. Vide Cal. vini vitam.

Thirdly, this consideration of death, and of the causes thereof, should teach vs to abhorre pryde, and to be humble, following the example of *Abraham*, *Iob*, *David*, *Hezekiah*, and other holy men of GOD.

Fourthly: this consideration of death, & the causes thereof, should teach vs to follow the counsell of *Salomon*, *Remember now thy Creator in the dayes of thy* Eccles. 12. 1 *youth, whiles the evill dayes come not, nor thy yeares approach, wherein thou shall say, I haue no pleasure in them*: that is. before sickneſſe, old age, and death come vpon vs, as afterwards hee expoundeth.

The

The third Chapter.

Of the feare of death.

THere is a twofold feare of death, whereunto we are subject: one naturall, when wee abhorre the separation of the soule from the bodie: & this feare of death may bee without sinne: for our LORD IESUS CHRIST who knew no sinne, was subject thereunto, when hee prayed sundrie times and said, *Father let this cuppe depart from mee:* and hee prayed to him who was able to saue him from death, and was heard in that which hee feared, as the Apostle testifieth. Also when wee feare it, as it is the punishment of sinne, that feare is good, that we may repent, hope for mercie, & be comforted. This feare of death was in *Paul*, when he said, *O miserable man that I am! Who shall deliver mee from this bodie of death?* Against which immediatly hee was comforted, by meditation of GODS mercie in CHRIST: and said, *I thanke GOD through IESVS CHRIST*

Rom. 7. 24

Hebr. 5. 7

CHRIST our LOR

We may also lawfully feare death, because thereby we are deprived of comfort in Church or Common-wealth, which living, wee our selfe had, or did communicate to others. Thus did *David* feare death when hee said, *In death there is no remembrance of thee O Lord! in the graue who shall giue thee thankes?* Psal. 6. 5 Psal. 30. 9 And in another place, *What profite is there in my blood, when I goe downe to the pit? Shall the dust praise thee O LORD? Shall it declare thy trueth?* This same feare of death was in *Hezekiah* when hee said, *I shall not see the LORD, euen the LORD in the land of the liuing. I shall behold man no more with the inhabitants of the World*: and this much of the lawfull feare of death. Isa. 38. 11

There is another kynde of feare of death, which is vnlawfull and sinfull, & therfore to be corrected, striuen against and resisted: this feare of death proceedeth of ignorance, infidelitie, or of despaire.

Ignorance: when a man thinketh vpon death, knoweth not what shall be come

come of his ſoule, departing from his bodie.

This feare of death was in *Adrian* the Emperour, who a little before his death ſpake theſe verſes,

Animula, vagula, blandula,
Hoſpes, comesq;, corporis:
Quæ nunc abibis in loca?
Pallidula, rigida, nudula,
Nec vt ſoles dabis jocos.

That is to ſay,

Little, vaging, merrie ſoule,
Body's companion and gueſt,
Now to what places ſhalt thou goe?
Pale, aſriſh, naked, in this haſte,
Neither ſhall any more
Make ſports as before.

The feare of death which commeth of infidelitie, is, when a man thinking vpon death, or dying, believes not in GOD throngh IESUS CHRIST for remiſſion of his ſinnes, and deliverance from the ſecond death which is hell: to this feare the Children of God may be, and haue beene ſubject: yet it is an vnlawfull and ſinfull feare, and commeth by Sathan his tentation, the conſcience of

of sinne, and weaknesse of faith. This
Psal 22. 1 feare was in *David* when he cryed out, *My GOD! my GOD! why hast thou forsaken mee?* And in *Hezekiah* when hee
Isa 38. 12. 13 said, *From day even till night will thou make an end of mee, &c.*

To this feare all those are subject who know there is a GOD, a Heaven, a Hell, ever while they get the saving knowledge of CHRIST, and believe in him, that hee died for them, and rose againe to deliver them from the bondag of Sathan, sinne, and death. As testifieth the Apostle, saying, (CHRIST) *Hee also*
Heb. 2. 14 15 *tooke part of the same,* (flesh and blood) *that through death hee might destroy him that had the power of death, that is the Devill: And deliver them who through feare of death were all their lifetime subject to bondage.*

The feare of death that commeth of desperation, of all sorts of feare of death is worst, for there is no remedie against it, if it bee totall: And finally, yea it is a haynous sinne; for it denyeth both Gods power and mercie to save a sinner, and the trueth of his promises thereanent:

And

and it is a fooliſh feare, for oft times men and women giving place to this feare, for feare of death and hell, precipitate themſelues in both, as the examples of *Saul*, *Achitophel*, *Iudas*, and many others proue.

The fourth Chapter.

Remedies and comforts against the feare of naturall death.

ALbeit (as I haue ſaid in the former chapter) there bee a ſort of feare of death, which may bee without ſinne, yet there is no ſort of feare of death without paine and trouble to the patient: as witneſſeth the Apoſtle *Iohn*, ſaying indefinitly or generally of feare, *feare hath torment*: Therefore conſolations and remedies are to be ſought againſt all ſorts of feare of death. 1 Ioh. 4. 18

Conſolations and remedies againſt that feare of death, which I called naturall, wherevnto all mankynd haue beene or ſhal be ſubject, (CHRIST IESUS our LORD not excepted) are theſe following

The first and most soveraine remedy against the naturall feare of death, is to haue faith and confidence in Gods loue, mercie, and trueth, according to his promises. Thus did *David* comfort himselfe against this sort of feare of death,

Psal. 23. 4 when hee said, *Though I should walke through the valey of the shaddow of death I will feare no evill: for thou art with me: thy rod and thy staffe they comfort mee.* So did *Simeon* comfort himselfe when

Luke 2. 29 30 hee said, *LORD, now letteſt thou thy servant depart in peace, according to thy word: for mine eyes haue seene thy salvation.* So did CHRIST IESUS our

Luk. 22. 42 LORD, when hee said, *Not my will but thy will be done*: and *Father in thy hands I commend my spirit*: which prayers of his, the Apostle expounded thus: *In the*

Hebr. 5. 7 *dayes of his flesh he offered vp prayers and supplications, with strong crying & teares vnto him that was able to saue him from death, and was also heard in that which hee feared.*

The second comfort and remedy against the feare of death naturall, is to meditate: First that the day of death is bette

better nor the day of birth, as *Salomon* sayeth, *For by death sinne is abolished, and after it we shall sinne no more.* Eccles. 7. 10
But by birth wee enter into a sinfull life: and by death the bodie is fred from all sense of miserie, and is no more an instrument *actiue* or *passiue* of sinne: but by birth our bodies are subject to the sense of many miseries, and *the members thereof made weapons of vnrighteousnesse to serue sinne.* Rom. 6. 13
By death our soules entreth vnto an happie and eternall life: by birth it entreth vnto a miserable and mortall life: therfore death not onely is not to bee feared by a Christian, but in some respects is rather to bee wished, and hoped for with joy, for by death wee goe out of this pilgrimage home to our Father in Heaven, from banishment vnto a kingdome, from prison to a palace, frō darknesse to light, from death to life, from dangers vnto securitie, from labour to rest, from all manner of miserie, to everlasting felicitie.

Next: wee should meditate, that it is as great folly to feare death, as to feare old age: for as old age followeth after

youth, so death followeth after old age, and the failed tabernacle of the body faileth: therefore as they who dwell in ruinous houses, study not so much vpon the falling of the house, as how with diligence to get out, so wee should bee alwayes ready to die, and not to stand amazed with the feare of death.

If therefore we will feare death, we must ever feare it, for there is nothing more certaine than that once wee shall die, and nothing more vncertaine than how, when, or where wee shall die: so it is a great folly to vs, to hold our selues in the continuall torment of the feare of death: things doubtfull are to be feared, but things certaine (as death) to be expected.

Thirdly: wee should meditate, that our life is like vnto a ship in voyage by sea, wherin when we haue outsailed our bairne-age, our youth, our old yeares, and the best yeares of old age, then the common end of all flesh beginneth to kyth, which is death: we take it to bee a rocke to make shipwrack vpon, wee are deceived, it is not so, but a most quyet

quyet port, harbrough or haven, therefore he that dieth ſooneſt, hath no more cauſe to complaine, than hee who hath ſoone plyed his voyage: yea, he ſhould rejoyce, for *hee dyeth young whom God loveth*, ſayeth *Meander*: and the Prophet ſayeth, *Now conſider that righteous men are taken away from the evil to come*

Fourthly, wee ſhould meditate, that the day of death is the birth day of eternall life: In our firſt birth, our mother with great paine and preaſing put vs foorth to this life, and wee did cry and weepe, no marvaile then, though in this ſecond birth of death, wee haue griefe and paine, but feare we needе not, more than wee did at our firſt birth. Pſal. 57. 1.

Fifthly we ſhould meditate, that death is common to all: it is appointed to all once to die: and the Poet ſayeth, Heb. 9. 2.

Pallida mors æquo pulſat pede,
Pauperum tabernas, Regumq́ turres.

That is to ſaye,

With equall foote Death knocks at doores,
Of poore mens ſhoppes, & Princes towers.

Why then ſhould wee grudge when death comes to doore? Why ſhould

we seeke a priviledge to our selves that is granted to none? Nay rather wee should consider, that death after old age is the gathering of ripe fruit falling, or ripe corne, vnto the barne first, & then to the girnell of God: I go out of this life as out of an Inne, saith *Cicero*, not as out of my house, for it was given me to bide in, not to dwel in. By death our soule go eth out of prison to liberty saith *Seneca* & whatsoever we leave behind vs after death, is as the Pilgrims baggage, left behind him when hee hastneth home.

Iob. 5: 26.

de senect.

in Epist.

Finallie, wee should meditate vpon the resurrection of our bodies: So did *Iob* comfort himself against the feare of death, when hee said, *Though after my skinne wormes destroy this body, yet shall I see GOD in my flesh.* And the Martyrs were tormented, and would not be delivered from death, that they might obtaine a better resurrection.

Iob. 19. 26.

Heb. 11.

Then shall wee sing that song of triumph, *O death where is thy sting? O grave! where is thy victorie?* *Seneca* also comforteth vs against the feare of death, by this same argument taken frō the

2. Cor. 15 55

the resurrection, saying, The day shall come againe, which shall repone vs in light: And the Apostle Paul saying, *Iesus Christ shall change our vile bodye, that it maye bee fashioned lyke vnto his glorious bodie,* Phil: 3. 21

The fifth Chapter.

Remedies and comforts against the feare of death, which proceedeth from ignorance, infidelitie, or despaire.

ADrian the Emperour (of whome I spake in the second Chapter) was affrayed of death, because he knew not what should become of his soule after death. *Clement* the seventh of that name when hee was dying, said, Hee should shortly try that which al his lifetime he doubted of, whether there were any life after this: doubtlesse this doubting was joyned with feare, proceeding from ignorance, if not from worse. *Salomon* In speculo Pontific.

speak-

speaking in the person of the Atheist, according to the judgment of a naturall man, said *Who hath marked the spirit of man, which hath ascended vp, and the spirit of the beast, which hath descended beneath the earth*: And a little before hee sayeth, *As the one dyeth, so dyeth the other.*

Eccles. 3. 21

This ignorance in a man dying, must bee joyned with feare: the remedies of this feare, is the certaine persuasion of that, which is revealed to vs in holy Scripture: namely, that the soule of man is immortall and eternall, and that the soules of good men goe to Heaven, that is so: namely, first that the soule is immortall, these holie places of Scripture testifie. *Genes.* 1. 27. So God created man in his owne image, in the image of God created he him, which words put a difference betweene mankind, and all living creatures mentioned, created before, as more excellent than they, because of this immortall soule in their comely bodies, which even the Ethnick Poet acknowledgeth, when that hee sayeth,

Sanctius

Sanctius his animal mentisq; capacius altæ
Deerat adhuc, & quod dominari in cætera posset.

That is to saye

A creature living more holy than the rest,
More capable also, of an higher mind,
Was wanting yet, even one to rule the rest.

And againe hee saveth,

Pronaq; cum spectent animantia cætera terram,
Os homini sublime dedit, Cœlumq; tueri
Iussit, & erectos ad sidera tollere vultus.

That is to say,

While other living hang downe their head to dust,
To man hee gaue high countenance and said:
Looke vp to heaven, where once abide thou must,
Behold the starres aboue, which I haue made.

And GOD said to *Abraham*, *Thou shalt goe to thy fathers in peace*: that is to say, Gen. 15. 15

say, thy spirit shall go to the company of the sprits of the faithfull, thy forbears, when it departs from the body by death In that same booke it is said after. And
Gen. 15. 8 *Abraham gaue vp the ghost, and dyed & was gathered to his people:* this must bee vnderstood of his soule, for his body was not buried among his forebears, but in the buriall place, which hee bought in the land of *Canaan:* and so this speach in holy Scripture, spoken of godly men, that when they died, they were gathered to their fathers is to be vnderstood. *Da-*
Psal. 16. 10 *vid* sayeth, *Thou wilt not leaue my soule*
Psal. 26. 9 *in the graue:* and in another place, *Gather not my soule with sinners:* and in another
Psal. 31. 5 place, *Into thy hands I commit my spirit:* and in another:
Psal. 49. 15 *GOD will redeeme my soule from the power of the graue, for hee shall receiue mee.*

Salomon speaking of death, sayeth,
Eccles. 12. 7 *Then shall the dust returne to the earth as it was, and the spirit shall returne to God*
Mat. 10. 28 *who gaue it.* CHRIST sayeth, *Feare not them who kill the bodie, but are not able to kill the soule:* and in another place citing this place of Scripture, *I am the*

GOD

GOD of Abraham, of Isaac, and of Iacob: subjoyneth these words, *GOD is not the God of the dead, but of the living*: which words import, that although the bodies of these Patriarchs were dead, & buried, yet these soules were living: and it is said *Lazarus* soule when hee dyed, *was caried* by Angels to *Abrahams bosome*, And CHRIST said to the penitent Thiefe, crucified with him: *To day thou shall bee with mee in Paradise*: And a little after, hee himselfe dying, said, *Father into thy hands I commend my spirit*. *Stephen* dying said, *LORD IESVS receiue my spirit*: and *Paul* said, *I desire to bee dissolved and bee With CHRIST*: and it is said, *Yee are come to the spirits of just men and perfect*; these Scriptures and others, proue the soule of man and woman to bee immortall.

Mat. 22 23

Luk. 16.

Luk. 23.33

Act. 7. 59

Philip. 1. 23

Heb. 12.33

The immortalitie of the soule verie Ethnicks did acknowledge with *Balaam*, when he said, *Let my soule dye the death of the righteous, and my latter end bee as his*. *Socrates* being condemned to die, before his death disputed much and well of the immortalitie of the soule, amongst

Numb. 23. 10.

Vita Socra-

mongſt his ſpeaches this was one to his fiiends: My children God will care for, who gave them to me: when I ſhall go hence: I ſhall find friends before mee like vnto you, or better. When *Crito* his friend asked him after he had drunk his poiſon, if hee deſired to bee buried, hee anſwered, Alas what labour have *I* loſt, that could not perſwade *Crito* that I ſhall flee away from thence all whole. *Plato* wrote a booke of the immortality of the ſoule, and hee believed that after this world ended, mens ſoules ſhould returne to their owne bodies. The *Stoicks* ſaid, this ſhould bee after the conſummation of the world by fire. *Cleombrotus* when hee had red over *Plato* his booke of the immortalitie of the ſoule, precipitated himſelfe into the ſea, being filled with the deſire of that better life after this, which *Plato* deſcribed. *Cato* beeing reſolved to ſlay himſelfe, read all the day & night before that ſame booke of *Plato*. *Seneca* in one of his Epiſtles, hath many notable ſpeaches cõcerning the immortalitie of the ſoule: amongſt thewhich, the feare: I ſhall leave the bo

Cicero Tuſculan. quæſt lib. 1

Pult. in vita Catonis

Epiſt. 103

dy

dy where I found it, I ſhall deliver my ſelfe to GOD. A great and generous thing to the ſoule of man, it can ſuffer no bounds to bee preſcribed to it, but with GOD. When *Socrates* had drunke the poyſon forced vpon him, and had delivered his garment to his ſervant, as readie to die, jeſting with cry to his friend ſaid, I pray thee remember to ſacrifice a cocke to *Æſculapius*: which was then vſuall when a man had drunke a wholeſome drinke: thereby there was in him no feare of death.

Chriſtians then ſhould bee aſhamed to feare death through ignorance, what ſhall become of the ſoule after death? ſeeing death is inevitable: the feare of it argues want of fortitude. And this much of the feare of death, which proceeds of ignorance.

Now follow remedies and comforts againſt the feare of death, which proceede from infidelitie or deſpaire: Let ſuch as feare death through infidelitie or deſpaire, imitate the counſell following: Acknowledge all good, helpe, comfort to come from God. Repent and be ſorie

sorrie for all thy sinnes in generall, & for everie one in particulare, as thou canst remember them, confesse them to God,
Pr: 28. 19 Psal. 32. 5 Isa. 28. 17 and forsake them, then shall thou finde mercie. Bee oft and earnest in prayer to GOD for mercie and comfort, and desist not, albeit thou get no answere, but rather insist the more, remembring the
Luk. 18 doctrine of CHRIST by parables that we should doe so: desire the counsell &
Iames. 5 prayers of the faithfull; aboue all things
Philip. 3. 10 studie to know Christ, and the power of his resurrection, & the fellowship of his sufferings: for CHRIST hath swal-
Isay. 25. 8 lowed vp death in victorie, so that after this digestion of death, it hath lost the sting of it against all true Christians: yea CHRIST changed the name of death, and called it a sleepe, to teach vs that the nature of death is changed to those that beliue in him, saying to his Disciples,
Iohn 11. 11 *Lazarus our friend sleepeth.*

In the true knowledge of CHRIST
Iohn. 17. 3 Act. 4. 12 is our comfort, both in life and death: the two Cherubims looked to the mercie-seate: the two Testaments looked vnto CHRIST: He is the propitiatorie that

that covereth the Law, the Pillar of fire to giue light in darkneſſe, the clowde to comfort and refreſh in all tentations: rely vpon the mercie of GOD in IESUS CHRIST, and reſolue to ſay with IOB in the greateſt terrours, *Though he ſlay mee, yet will I truſt in him*. Iob 13. 15 Read often the holy Scripture, and meditate therevpon. Bee never idle, nor too ſolitarie. If melancholy trouble thee, take phyſicke from a skilfull & godly Phyſitian: read and meditate vpon GODS promiſes of mercie to penitent ſinners, and conſider his dealing with them, how many ſinners hee hath made righteous, and enemies friends, and often read and meditate vpon theſe places of Scripture *Exod.* 34. 4. *Deuter.* 4 31. *Prover.* 28. 4. 2. *Cor.* 7. 14. *Iſaiah* 1. 18, 19. 20. *Ezek.* 18. 27. *Hoſea* 14. 3, 4. 5. *Pſal.* 103. 13. *Mat.* 5. 6. and 11. 28. *Iohn* 3. 14. *Rom.* 5. 20. 2. *Cor.* 12. 9. *Rom.* 16. 20. 1. *Tim.* 2. 4.

Meditate likewiſe vpon the mercie of GOD to penitent ſinners: as *Moſes, Aaron, Iob, David, Salomon, Manaſſes, Hezekiah, Ioſiah, Marie Magdalene*, the for-

forlone ſonne, *Peter*, the thiefe vpon the Croſſe with CHRIST, *Paul*: for theſe examples may ſerue to teach vs, though we ſinne, yet not to goe on ſtill, and proceed in wickedneſſe: alſo not to deſpaire of GODS mercie more than they; for the LORD is rich over all that call vpon him, and repent. Therefore no man ought to deſpaire: for *this is a true ſaying, and by all meanes worthie to bee receaved, that Chriſt Ieſus came in the world to ſaue ſinners*, whereby many haue obtained mercie, vnto the example of them which ſhall in time to come beliene in him vnto eternall life.

Rom. 12.12

1 Tim. 1. 15. 16

Mat. 9. 15

Mark. 2. 17

If Sathan or thy owne conſcience trouble thee with theſe doubts and objections following, anſwere thus.

Objection.

My ſinne is ſo great that it cannot bee pardoned.

Anſwere.

No ſinne in it ſelfe is ſo great but it is pardonable to every one that can repent. No cryme ſo great, but Gods mercie is greater: yea, the ſinne againſt the Holy Ghoſt cannot be forgiven, only becauſe theſe

theſe that fall therein, cannot repent, *Hebr, 6.*

Object. 2.

I ſinne dayly, and often fall in one and the ſelfe ſame ſinne.

Anſwere.

If thou ſinne daylie, repent daylie: if thou ſinne once, twice, 100. 1000 times, repent as oft. Hee who ſaid, *If thy brother offend thee ſeventie times ſeven times forgiue him*, will forgiue thee all thy ſinnes if thou repent.

Object. 3.

I cannot repent my heart is ſo hard.

Anſwere.

God calleth all men to repentance, ſo long as they liue in this world, ſo doeth hee thee: and ſo long as thou liveſt, (if thou deſpyſe not his bountifulneſſe and patience) hee will giue thee repentance before thou die. As for the hardneſſe of thine heart, becauſe thou feeleſt it, it is an argument of ſpirituall life, for death corporall or ſpirituall maketh vs loſſe all feeling.

Object. 4.

I can neither beliene, repent, nor ceaſe

from sinne, albeit I would gladly.

Answere.

Pray with the man spoken of in the Ghospell, *LORD helpe my vnbeliefe.* Know also that thy desire is acceptable to GOD, if it be vnfained and constant.

Object. 5:

I am forced now and then to thinke evill thoughts and blasphemies against GOD, even against my will.

Answere.

These are not from thee but from Sathan: they are his sinnes, but thy crosses: thou shall bee forgiven, hee shall be rebuked, and punished for them.

Object. 6.

I cannot be perswaded that I am one of these whom GOD hath chosen to life.

Answere.

Farre lesse can thou bee assured that thou art a reprobate: for GOD may giue thee assurance of thine election at thy last houre, and wee liue more by faith than feeling: therefore say with *Iob, Though hee slay mee, yet will I trust in him.*

The

The sixt Chapter.

Of the desire of death, and how that wee may die both peaceablie and likewise well.

THere bee onely two causes for the which wee may lawfully desire to die: The first is, a longing to bee with IESUS CHRIST our Saviour: this cause moved *Paul* to desire to die, when hee said, *I desire to depart, and that I may be with CHRIST.* The other causes why wee may lawfully desire to die: is, that wee may cease altogether from sinning against GOD, which wee cannot doe so long as wee are in this body of sinne, & of death. This also moved *Paul* to desire to die, when hee said, *O miserable man that I am! who shall deliver me from this body of death?* All desire of death flowing from other causes, as griefe, trouble, paine, povertie, miscontentment, &c. are all vnlawfull; for GOD hath put vs in a warrefare, and hath appoynted every one of vs a station, which

Philip. 1. 23

Rom. 7. 24

we should keepe as obedient souldiers vntill GOD, our great Captaine and commander call vpon vs,& remoue vs. Wherefore are we to follow the example of *Elias*, who out of great griefe said *Now LORD take away my life:* nor the example of *Ionas*, when he said, *It is better to mee to die than to liue.* But rather the example of *David*, who said, *I will behaue my selfe wisely in a perfect way, vntill thou come to mee.* And aboue all we should follow the example of *Christ* our Saviour, *Who for the joy so set before him, iudured the crosse, despised the shame: and is set at the right hand of the Throne of GOD.*

. King. 19 14

Ionas 4. 6

Psal. 101. 2

Heb. 12

Therefore those Ethnicks who commonly are accounted magnanimous that for miscontentment slew themselves, as *Dido*, *Lucretia*, *Cato*, and others, are truely to bee accounted verie cowards, that left their station, not keeping their place, vntill hee that had placed them there had called them from it. Albeit *Seneca* giveth too great way to a man to kill himselfe: yet he was better advised when hee said: I esteeme most of them who

who came to death without hatred of life, and admitteth death when it commeth, but draweth it not vpon them.

Now that we may die peaceably and well: First, let vs often meditate vpon death: following the counsell of *Seneca*: Thinke ever of death, so shall thou not bee affraid of it: the Poet giveth a reason heereof, saying, In epist.

Nam levius ladit, quicquid prævidimus ante.

That is to say,

The lesse is everie sore, that we haue seene before.

And *Gregorie* said well. Death when it commeth is overcome, if before it come it bee feared: And *Seneca*, No man receiveth death gladly, but who hath prepared himselfe a long time before it? And in another place, The entrie of the doore of death is troublesome, if wee make it troublesome with torment of mind, and a troubled spirit with fleeting thoughts, comming to it without resolution; by the contrare, if we come with a calme spirit, death is most like vnto a sleepe when wee feare not. In epist.

Next, that wee may die peaceablie & well, follow the counsell of *Salomon*. *Remember thy Creator in the dayes of thy youth, before the dayes of old age and death come.* Eccles. 12. 1

Thirdly: that thou may die peaceably and well, striue to walke with GOD while thou art living, follow the example of *Enoch, Noah, Abraham*: so death when it commeth shall doe no harme, but thereby shalt thou bee gathered to thy Fathers in peace.

Striue to bee godly and righteous, and follow the example of *Simeon*, and the LORD shall let thee depart in peace.

Bee not like *Balaam*, who wished to die the death of the righteous, but wold not liue the life of the righteous, for hee received not his wish. But lay thy account, that thou liuest now that thou may die, and art content to die when GOD pleaseth, that thou may liue happily for ever: liue now the life of the righteous, and keepe a good conscience so farre as thou can, and thou shall *die in the LORD, bee blessed, rest from thy labours, & thy good works shall follow thee.* Rev. 14. 12

Now

Now if thou ſinne, (as no man living ſinnes not) and be ſenſible of thy ſinnes and manyfold infirmities, and imperfections: then be inſtant in prayer to God, in the name of his Sonne Ieſus Chriſt, that hee would forgiue thee thy ſinnes, which thou haſt committed, ſupply that which thou haſt omitted, reſtore what thou haſt loſt, heale what is ſicke in thee, cleanſe what is vncleane in thee, inlighten what is darke in thee, aſſwage that which ſwelleth in thee, inflame that which is quenched in thee, repare that which is broken in thee, recover what is neglected by thee, amend what is gone aſtray in thee, make plaine which is rugged in thee, reſtraine that which is curious in thee, call home againe that which wandereth, place aright all which is out of order, ſanctifie that which is whole by his holy Spirit, vntill hee crowne grace in thee with glory hereafter.

To conclude this poynt, one ſayeth truely, he who hateth the world partely, and followeth godlyneſſe zealouſly, and will bee admoniſhed willingly,

Kemps imitation of CHRIST.

ly, and endevoureth to amend his life seriously, and can obey his superiours gladly: and deny himselfe throughly, and take affliction for CHRIST IESUS sake patiently: giveth notable tokens he will die a good man.

Finally: That thou mayest die both peaceably and well: in the midst of the agonie of death, say with the Psal. 31. 5. Princely Prophet *David, Into thine hands O LORD I commend my spirit!* And with our Saviour IESUS CHRIST, Luk. 23. 46 *Father into thy hands I commend my Spirit.* And with *Stephen, LORD* Acts. 7. 59 *IESVS receaue my spirit.* If at that tyme Sathan or thine owne conscience trouble thee, in respect of thy guiltinesse of sinnes, and of GODS justice, close thine eares at these cryes in the agony of death, and answere nothing, but commend thy cause vnto GOD: Close likewise thine eyes in the houre of death, and CHRIST shall send his Angels to convoye thy soule.

This is the counsell of Mr. *Luther*, If thou feele great paine in thy body before thy dissolution, then say with th

the Prophet *David, I will hold my tongue O LORD, because thou hast done it.* This was Mr. *Calvins* practise, when hee was dying. psal. 39. 9

GOD grant wee may so liue, that in the houre of death we may rejoyce, throgh CHRIST IESUS our LORD.

AMEN.

An Ænigmatick deſcription of old age and death, taken out of *Eccleſiaſtes* 12.

The Text.

THE Sunne, the Moone, the Starres darkned.
The clowds returne after the raine.
The keepers of the houſe tremble.
The ſtrong men bow themſelves.
The grinders ceaſe, becauſe they are few.
They that looke out at the windowes are darkned.
The doores are ſhut in the ſtreets.
The ſound of the grinding is low.
Hee ſhall riſe vp at the voyce of the Bird,
All the daughters of muſicke are brought low.
They feare that which is high, and feare in the way.
The Almond tree ſhall flooriſh.
The Graſhopper ſhall be a burthen and deſire to fall.
Man goeth to his long home.
The mourners goe about the ſtreets,
The ſilver cord is looſed.
The golden bowle is broken.
The Pitcher is broken at the fountaine.
The Wheele is broken at the ciſterne.
Duſt returneth to the earth as it was, and the ſpirit to GOD who gaue it.

The

The Expoſition.

OVR ſight faile,
Diſeales follow, one after another, forerun-
The hands become feeble. (ners of death.
The legs bow vnder the body.
The teeth faile, lowſing, conſuming, or falling out.
The opticke veine faile, ere the eye ſtrings breake
The ſpeach faileth.
The teeth ſerue not for chawing of meat.
Hoſt, leaſt din, the crowing of a cocke wakens him
The voyce is hoarſe, the breath is weake.
They cannot goe, and feare at everie ſtep to fall,
Whyte haires cover the head.
Appetite or vſe of luſt faile.
Man goeth to the graue. (of his corps.
His friends & neighbours attend the bringing out
All the ſinnews of the body ſtreatched out.
Both head and heart haue no ſunction.
Vena cava which receaved blood from the liver
hath no vſe, (or liver.
The head draweth no exhalations from ſtomacke
The body made of duſt, after death returnes to duſt
The ſoule inſpired by GOD, returneth to GOD.

The

The paraphrase of this Text, and exposition thereof in Meeter.

DEath when it comes, it so benummes, and overcomes,
Our bodies, and their members everie one.
That the Sunne bright, Moone and Starres light, doe from our sight
Obscure themselues, and darkned are anone:
The clowds returne againe,
Though raine runne out,
Vpon vs meakle paine
Is powred out
And then our hands, with all their bands,
that did before our Tabernacle keepe:
Tremble and shake, and wee doe quaike,
For feare of comming off so long a sleepe.

Our limmes that bure, our body sure, cannot endure
But then bow downe themselues, though strong before,
Our teeth which were, as Milstons faire, gin then to spare
As brokne, loose, and in part lost their skaire
Also our Opticke veines,
That looked throw
Our eyes broken with paines
Leaue their wnidow.
Then faile our speach, whereby wee teach,
Out hearers for to vnderstand our minde,
That doore is close, where throw came voyce,
And wee of dumbe men made another kinde

The grinding din, our mouth within, doth then beginne,
To be so low, that none can heare it, when we seeme to eate,

For

For why the crew, of teath to chew, are then so few,
That little they can serue to breake our meate,
Then doth a little host,
Or pituite:
Or voice of birds bost
Our sleepe so sweete
And then our voice, which made sweete noyse,
And instruments of musicke everie one,
Doe holde their peace, and haue no grace,
So weake and hoarse they are, and all vndone.

Hee who would gang, doth feare the wrang, & the least pang
Of stone, of stocke, or blocke, is in his way:
Hee is so weake, the smallest straike, makes him to quaike,
Least hee should fall, even in the middle day,
Then buds the Almond tree,
With flooriſh faire:
Mans head then may wee see,
Full of whyte haire
And even iust, as the Locust,
Is shaken off for weakneſſe, and downe fall,
So silly dust, hath lost all lust,
No more desire, nor pleasure for it call,

Man goeth home, vnto his tombe, the dead among,
Where hee must bide for many dayes and yeares;
His Kinsfolke deare, and Neighbours neare, do then appeare,
To carie foorth his corps, and then it beares
The silver cord is broken,
The bodys band,
The sinnews all are stroken,
Hee cannot stand.

The

The bowle for gold would not bee ſold,
The head or heart (I meane is broken quyte:
The liver veine, at his fountaine,
Like broken pitchers, skailes the blood perfite

And that round wheele, which once did reele, as we now feele
Is broken downe, even right aboue the Well:
I meane the head, when wee are dead, ſtands in no ſtead,
To draw vp food from livers ſtell
Earth doth then, to earth returne,
Even man to duſt.
His ſpirit to GOD is borne,
Who is moſt iuſt
Remember man, thy Maker than,
When thou art young and ſtrong, before theſe dayes,
For thou wilt wearie, and cannot tarrie,
To ſerue thy GOD, and ſorrow for thy ſinnes alwayes.

FINIS.

BIBLIOTHECA REGIA MONACENSIS